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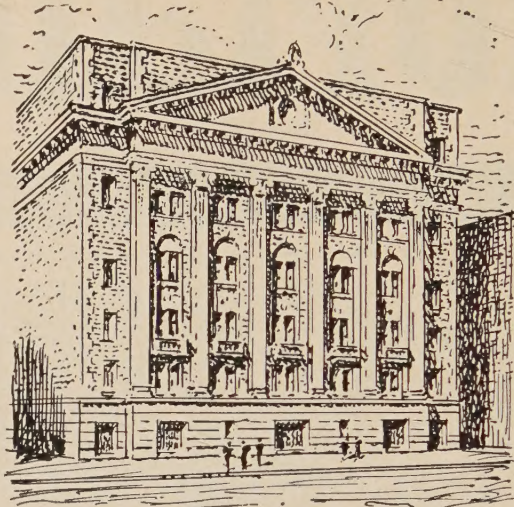
PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO



Native Land

Breathes there a man, with soul so dead,
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?

Sir Walter Scott



THE PEOPLES CHURCH OF CHICAGO
Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

Dr. Bradley's Books

"HAPPINESS THROUGH CREATIVE LIVING"

"NEW WEALTH FOR YOU"—\$1.00

"MEDITATIONS" and "MY DAILY STRENGTH"

Other Books by Dr. Bradley

"Mastering Fear"

"Courage For Today"

"Life and You"

"Power From Right Thinking"

ALONG THE WAY

By DR. PRESTON BRADLEY

DOU are reading this in July but I am writing it the last day of May. I am sure you appreciate that the requirements of publication make this inevitable. I shall be in Europe at the time you are reading this number, but I shall try to make it sufficiently interesting that the time difference will not be too obvious. I had hoped to be able to tell you about our closing service, but inasmuch as it has not yet taken place that is impossible. I am going to write the August number while I am on the "Britannic" in mid-Atlantic, and hope to make it interesting.

* * *

I am right in the midst of my commencement season and while it entails much traveling, it is one of the most enjoyable parts of the year to me. As an extra-curricular activity I enjoy the commencement season more than any other part of my work, except the work of our own church. I am having an unusually busy season this year and inasmuch as I am leaving Chicago Sunday evening, June 9th, it has been necessary to refuse several commencements occurring after that date.

One of the most interesting experiences I have had thus far in this season has been my commencement for the class of Horicon High School, in Horicon, Wisconsin. I was delighted when I received their invitation because it would give me an opportunity to visit a section of Wisconsin in which I have been interested for many, many years. Some of my readers may recall the great Horicon Marsh, the entrance to which is located just a few blocks from

the High School where I gave the commencement address.

Horicon Marsh is one of nature's wonderlands. It is located in north central Dodge County and the Marsh extends 14 miles in length and averages $3\frac{1}{2}$ in width and covers an area of 30,000 acres. Geologists state the Marsh was formed by the Green Bay lobe of the Wisconsin Glacier in Pleistocene time and on early maps Horicon Marsh was designated as Great Winnebago Marsh, home of the Winnebago Indians. Numerous effigy mounds, native to two states only, Wisconsin and Ohio, may be found in the vicinity, and the many Indian artifacts discovered, are mute evidence of a hunting and fishing paradise for the early Indians. The first dam was constructed at Horicon in 1845 and 1846 from brush, logs, stones and mud, and furnished power for a saw mill and a grist mill. This dam held back nine feet of water and reportedly created the largest artificial lake in the world.

This lake was called Lake Horicon, and steamers carrying 100 passengers, as well as sail boats, yachts and canoes plied its waters. Conditions were ideal for propagation of bass, pike, pickerel, bullheads and muskies. History reveals that 140 tons of pickerel were sent to eastern markets in 1856.

When the dam was removed in 1869 the lake became a shallow broad marsh fed by the upper reaches of the Rock River and creeks. The shallow marsh was perfect water fowl territory and nearly every species could be found here. Thus began the hunting era with

phenomenal success. Hunting rights were leased by the owners of the Marsh for \$100 a year, and barrels of waterfowl were shipped to Milwaukee markets where ducks sold for ten cents each.

Disregarding the State Supreme Court's ruling that the Rock River and various bays in Horicon Marsh were navigable and could not be altered, drainage interests petitioners began ditching the Marsh in 1909.

Conservation minded individuals began a fight for the restoration of the Marsh in 1921. It was at this time that I became interested, with the man who will live as the savior of the Horicon Marsh, Mr. Louis Radke, of Horicon, Wisconsin.

The Izaak Walton League took an active part in the restoration. The Wisconsin Division spearheaded the movement inspired by the crusading "Curly" Radke.

Just before the commencement I visited the memorial which has been erected for Mr. Radke at the entrance to the Horicon Marsh. It was a nostalgic moment for me as I recalled the many, many hours we had spent together, the meetings we had addressed, the organizations which we had interested in one of the greatest conservation activities of this country.

Twenty-four years ago I performed the wedding ceremony for Mr. Radke's daughter, who is now Mrs. Ulmer. Mrs. Ulmer is a member of the Board of Education of Horicon and had a daughter in the graduating class. Frequently in past years the entire family would drive in to services at our church and the friendship which I enjoy with this family has deepened with the passing of the years. It was an interesting moment for me when the woman whose marriage ceremony I had performed introduced me as the commencement speaker.

In 1925 a petition bearing over 116,000 names was filed with the legislature, endorsing the restoration movement. The entire State Legislature visited Horicon, April 20, 1927, to inspect the Marsh directly. During July of that year a bill was passed making Horicon Marsh a wild life refuge. A dam was constructed in Horicon in 1930, but it could not be closed until 1934 because of more litigation and injunctions. At this stage the State stepped in and purchased the land in the lower half of the area, approximately 12,000 acres, and the Federal government acquired the upper portion, of 18,000 acres.

In the Spring, thousands of geese winging their way north arrive before the "breakup" and may be seen resting on Horicon Marsh during the latter part of March and also April. An awe inspiring sight may be witnessed in late afternoon in early Spring, when thousands of geese leave for their favorite neighboring feeding grounds. As you concentrate on what appears to be earth in the distance, this "earth" begins slowly to rise and becomes thousands of geese, and the din created by the honking of geese in flight and the fluttering of thousands of wings becomes an event you will never forget. It is well worth traveling many miles to see. Deer are also flourishing in the Marsh and the aerial count last year was 267 on the Federal area.

If you are a camera enthusiast, you can push your skiff through cattail, bullrush and reed grass, then sit back and enjoy the panorama. Black terns swoop low, protesting the intrusion of their sanctuary and protecting their nests or young.

Blue herons are common and American egrets squawk as they rise from rushes surrounding you. Then, too, there are swan, with as many as three

hundred reported on the marsh at one time. A black crowned night heron may skim over the scrub willows and if you are in the vicinity late that night, you will hear his plaintive melancholy call.

If you sit very quiet, perhaps you may be rewarded by seeing a mink or raccoon. Muskrat houses are numerous and occasionally a muskrat will scamper by.

Many Chicagoans drive through Wisconsin and visit the State during vacation time and it would be well worth your effort to visit Horicon.

When I was in Horicon a few days ago I went out and stood on the bluff at the State headquarters and looked over thousands of acres of Horicon Marsh. I could see many ducks and other aquatic birds, while a rabbit scampered away from under my feet and the busy muskrats were plainly visible. As I turned and went to the High School for the commencement I thought of what the hard work and sacrifices meant to Louis Radke and many other fine conservation-minded men and women of Wisconsin.

The Horicon Marsh is now established for all time as a wild life refuge, and if geese and ducks and myriads of birds, together with a multitude of fish could only speak, they would all say "thank you."

* * *

Only a few hours ago I returned from my second visit to the campus of Oklahoma State University, located at Stillwater. I am still in the glow of the most interesting two days I have spent in a long time. Last week Stillwater was often in the weather reports, for they were in the flood and tornado area. As I listened to several reports some days ago, I thought perhaps the engagement would be cancelled and it would be impossible for me to reach

Stillwater, but hearing nothing more I went through with the schedule.

The ride from Chicago to Ponca City on the "Texas Chief" was a restful experience. I boarded the train in the early evening, and after a most satisfactory dinner retired to the lounge car to read before going to bed. I arrived in Ponca City about eight in the morning, facing what I thought was a bus ride of over 50 miles to Stillwater. On leaving the train I was met by Mr. Ford Mercer, of the University, and Mr. Ted Wilworth, one of the best-known workers in the Izaak Walton League of America, and a member of the Executive Board of the national organization. I was delighted to see these two old friends. I have met them often at the national conventions of our League. I shall never forget their kindness in making the drive to meet me and the cooperation of the University in sending a station wagon to the train. I did not breakfast on the train and so we stopped for breakfast in Ponca City. Breakfast for me has always been the best meal of the day and one which I never miss except on Sunday mornings. It has been a practice of mine for many years never to eat breakfast before the Sunday morning service. I usually am awake on Sunday mornings rather early, but our household distractions are at a minimum and I usually do not see a member of the household until I leave for church. A glass of orange juice or, preferably, a sliced orange, is my Sunday morning breakfast. It may be purely psychological, but I always feel I can think better and worship better on a Sunday morning without food.

The ride from Ponca to Stillwater over excellent highways, through wooded glens, broad acres, was an exhilarating introduction to Stillwater. We were soon on the campus and I was

assigned to a most comfortable, air-conditioned room in the Student Union Club. There are few finer clubs on any campus in this country. It cost over one million dollars and is modern in every detail. The campus was beginning to fill up with young men and young women from every county in Oklahoma for what is called the 4-H Annual Roundup. Two years ago I had the privilege of speaking on the same occasion and when I received the invitation to return this year I accepted it gladly, for you cannot live with 2,000 young people for three days without being inspired and encouraged, for these young people represent the finest type of youth in the nation. Each one of them is selected to attend this annual affair because of distinguishing himself in his local county and district, consequently the 2,000 who attend are all carefully selected young people.

The first event Tuesday evening was a General Assembly Program which was held in the South Stadium of the University. It was a delightful evening, the program beginning at 7:00 o'clock, with the sunlight shining upon the great stadium and the youngsters. The program lasted but an hour and adjourned just as the twilight deepened. Don Davidson, the State 4-H Club President, presided, and he did so with all the dignity and poise of a man with considerable experience. I was delighted to learn that the group singing was under the leadership of Mr. Arden Peterson, of the Michigan State University at East Lansing. The word "Michigan" always arouses deep emotions in my heart and I soon discovered that he had graduated from the Fenton Public Schools, only five miles from where I was born. I have never known a more effective, inspiring leader of song, or one who understood young

people better. He has four children of his own and was perfectly at home leading and directing the young people.

A welcome was given by Dr. A. E. Darlow, Vice-President of Oklahoma State University and the greetings were given by Dr. L. H. Brannon, Director of Extension.

My first appearance before the Assembly was in the College Auditorium, Wednesday morning, at 7:30. I was introduced by Bill Doenges, State 4-H Vice-President, and I have never had a better introduction. 2,000 of the delegates were present and I spoke on "Unafraid of the Future." The reaction and the response at the conclusion of my address I shall remember always.

Wednesday evening at 8:00 o'clock the Sanborn Chapter of the Izaak Walton League of America entertained me at a reception in their Clubhouse and again I was privileged to renew old friendships with members of that fine distinguished chapter of the League. Light refreshments were served and while I returned to the Union Club weary from a long day I wouldn't have missed a moment of it.

The next morning at 7:30 I was again on the platform of the College Auditorium, with Jimmy Quinn, of Texas County, presiding. I saw Jimmy Quinn, later in the day, elected State President of the 4-H Clubs of Oklahoma. He is a young man of unusual promise and will be heard from in the future. My last address was on the subject "Making the Best Of It," and hundreds of the young people whom I met afterwards convinced me that they are going to make the best of life.

I wish everyone who is discouraged, disheartened and confused about the young people of High School and College age could have the experience which I have had the last three days.

They would change much of their attitude and reorganize their opinions. The good and the fine among the young people far exceed those who bring dishonor upon their group.

I attended the annual election at 3:00 in the afternoon, which was conducted with a dignity and efficiency which would be a credit to any organization I have ever heard of. These young people obeyed every law of parliamentary rules and elected their complete staff of officers in an impartial and democratic manner and, best of all, the losers graciously acknowledged the victors and expressed a desire to cooperate in furthering the work of the 4-H Clubs of America. I left the campus reluctantly but inspired. I hope to see many of the Oklahoma delegates at the 4-H Congress here in Chicago in early December. Keep your eye on these young people.

* * *

Precisely at half past 4:00 Mr. Fred Mercer, Mr. Ted Wilworth, Mr. E. Townsend, of the Post Office Department of Stillwater, and Mr. Milous Blasingame, an active Conservationist in Stillwater, accompanied me in the University station wagon to Perry, Oklahoma, where we stopped on the way for dinner. They placed me on the Chicago-bound "Texas Chief," and I was on my way home again. There are many evidences of the floods around Stillwater after years of drought. But every blade of grass and every flower and every tree was bedecked in a luscious green and all nature was responding to the welcome moisture, even though there were severe losses and much damage done to property and field. But if you want to experience hospitality, graciousness and kindness at their best, visit Oklahoma.

I want to express to Mr. Ira J.

Hollar, the General Chairman in charge of all the activities of this great Roundup and one of the great leaders of 4-H in this country, my gratitude. He was most considerate and kind to me and I deeply appreciate all he did.

* * *

The other evening while waiting for a train in Jackson, Mississippi, after my commencement address at Piney Woods, for the distinguished Professor Laurence Jones, Mrs. Harrison, our Church Secretary and Treasurer, who accompanied me to the commencement, and I were in the hotel lobby when a gentleman came up to me and said, "Well, Dr. Bradley, I haven't seen you for a long time. You gave my commencement address in High School at Manistique, Michigan, in 1925. I am with Swift & Company Refinery, in Harvey, Louisiana. My mother lives in Chicago and listens to you every Sunday." It was a thrilling experience for me to meet a high school graduate, now a successful business man and a father himself, after 32 years had passed by. His name is Leonard A. Pallin.

* * *

There are several more commencements yet to come on my last week in Chicago. I am going to give the commencement in Wooster, Ohio, in Henry, Illinois, and for the Illinois College of Optometry, and my concluding address will be at Elgin on Sunday afternoon, June 9th.

* * *

I shall be thinking about you all many times this Summer, and in the August number will tell you more in detail about what has happened along the way since June 1st. May you all have a restorative and restful Summer. I appreciate all that you do for the church and all that you mean to me.

A LETTER TO THE PRESIDENT FROM A READER

January 28, 1957

The President of the United States,
Dwight D. Eisenhower,
The White House,
Washington, D. C.

Mr. President:

When one realizes the tremendous tasks that are confronting you as our President, one becomes awe-stricken.

One is inspired to pray for you, because it seems necessary to attune yourself to the supernatural to keep us at peace and away from destruction.

I have written the enclosed prayer and entitled it "A U.S. American's Prayer for His President and Leaders." I believe this prayer gives expression to the way most Americans feel.

One of the elements in the power of prayer, Mr. President, is that one must know what he wants and then be able to express the thought in words. This is what has been missing in our foreign policy in the past. We did not know what we wanted nor did other nations know what we wanted.

Perhaps our national conduct should be like that prescribed by Shakespeare for the individual: "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

Your leadership has been an inspiration to the world for peace.

Sincerely,

Lionel G. Thorsness

* * *

While Dr. Bradley was at lunch with Mr. Thorsness recently, he had the opportunity of reading the above letter and the prayer on page 9, and asked permission to publish it in *The Liberalist*.

A U.S. AMERICAN'S PRAYER FOR HIS PRESIDENT AND LEADERS

I pray for peace and prosperity.
I pray for our President.
May he have good health, mentally and physically.
May he continue to guide the destiny of our nation.

Lord, I pray for all of our representatives
Who are charged with the responsibility
Of helping to guide the destiny of our nation.
May they have the wisdom to understand the problems
Confronting not only our nation and our people
But also the peoples and the nations
With whom we have relations.

And then, O Lord, I pray
That when it comes time to make decisions
Our representatives will have the wisdom
To make decisions which will be
Not only for the best interests of our people
And our nation
But also for the best interests of the peoples
And nations with whom we have relations.

And Lord, may our representatives
Attune themselves to the Eternal Forces
And do the things that are worth while
For all of God's people.

May those acts be for the best interests
Of our nation and our people.

I pray that our President
Will give us this inspired guidance
So that we, the people,
May pray for its continued success.

Lionel G. Thorsness
Chicago, Illinois
January 28, 1957

"THE MEANING OF FREEDOM"

Sermon by RT. HON. J. CHUTER EDE, C.H., J.P., D.L., M.P.

Former Home Secretary for the United Kingdom,

President, International Association for Religious Freedom

(This sermon was delivered in the Peoples Church on Dec. 2, 1956, but the July number seemed a very appropriate one in which to publish it.)

MY FRIENDS. I thank you and, through you, the other congregations of Liberal Christians whom I have had the privilege to address in this country, for the warmth and courtesy of the reception that has been shown to me. As President of the International Association for Liberal Christianity and Religious Freedom, I convey to you the fraternal greetings of people of our faith and order throughout the world; in Canada, in the Philippines, in Japan, in India, in the many countries of Europe and, particularly, those behind the Iron Curtain, we live in a brotherhood of a free faith.

In July, our Executive instructed one of the Secretariat to visit Rumania, Transylvania and Hungary. Early in September, I received a request from the General Assembly of the Unitarian Churches of Hungary that I would send a message of greeting to their General Assembly when it met on the sixth and seventh of October. I gladly responded. At the end of October, we heard from the member of the Secretariat whom we had sent to Hungary that he had established relations with our brethren there and he was pleased to report to us that, despite all the troubles of the past years, there were, in Hungary, Transylvania and Rumania, a hundred and forty-

five Unitarian Churches with eighty-five thousand active members. Just think. The statisticians of Boston tell me that the total number of Unitarians attached to Unitarian and Liberal Christian Churches in the United States is one hundred thousand, three hundred and forty-nine! In those three oppressed, comparatively small countries there are eighty-five thousand active Liberal Christians! I regret that since that report was made darkness has once again fallen on Hungary! But we have heard from the churches. Many of their buildings have been destroyed; members of the churches are numbered among the killed and wounded; and among those going in the boxcars to Siberia are many who worship as we do!

Yesterday afternoon, in the University of Chicago, I was introduced to a gentleman who asked me what I was going to lecture on in the University tomorrow, and I said: "I am going to lecture on "What Follows the Four Freedoms?" "Well," he said, "the Four Freedoms are blah, so that doesn't matter!" Dare you say to the men in the boxcars going to Siberia that freedom to worship and freedom to express your thoughts are blah? I dare not go to my constituents in the dour Northeast Coast of England who, for eight successive years, had thirty-five percent of the most skilled workmen in England continuously unemployed, and say freedom from want is blah! At this moment, when all seems hopeless, men and women of our faith

and order, as well as other men and women, who do not precisely share our views, are carrying on a hopeless fight in Hungary because freedom is a word, and is more than a word, is an embodiment of an ideal which, for thousands of years, has called men and women to service and to sacrifice!

Jesus said: "If ye continue in my word then ye are my disciples and ye shall know the truth and the truth shall make you free"! And men and women throughout the ages, faced with the daily problems that perplex the great and the humble alike, and men and women, facing the great problems that may well involve struggles between nations, have sought the truth, because only by realization of the truth can they have the freedom for which they aspire! And we live at the end of the most astounding half-century in the history of the world, the period in which man's knowledge has grown more than ever before!

Those of us who were young when the century started, but old enough to have some picture of what the world would be like at the end of the first-half of the Twentieth Century, have a feeling that, somehow or other, mankind has lost its way among the tremendous increases in knowledge that have been given to us! Just think. Fifty years ago there were no air-planes! In England, the internal combustion engine had only been allowed on the roads, at a pace of twenty miles per hour, six years before! The radio was unknown! Television? Not even dreamt of! I've got some great-nephews and great-neices about fourteen years of age, and they ask me: "Is it true that when you were our age there were no motor cars, no air-planes, no radios, no television, no cinema?" When I say: "Yes, it's all true!", they say: "Whatever did you do with yourself?" And when I say:

"Well, we made our own fun", they're too apt to ask "Well, how did you do it?"

A week ago yesterday I was in Charlotte, North Carolina, and I watched an American University football match on television and tried to understand it! I was reminded of the Ethiopian Eunuch who asked: "How shall I unless some man guide me!" Then I comforted myself with the thought that I had, on occasion, tried to explain an English cricket match to American visitors! And that seems to me one of the tasks that is beyond the wit of an Englishman, at least! And this was interrupted, this television, by a benevolent-looking gentleman who uttered these three short phrases: "More cars. More speed. More accidents." And I thought this would be followed by some homily suggesting that people might be more considerate to one another on the roads. But no! Having delivered himself of those three phrases, he then said that he was prepared to sell more insurance! I repeated this in church when I was addressing the congregation at Charlotte last Sunday morning, and there was a great burst of laughter and everybody looked at one man, because he was the man who had been seen on television!

My friends, the misuse of the roads is an example of liberty having degenerated into license. You cannot use the American roads, any more than we can use the English roads, with safety unless we all realize that, beyond merely obeying the rule of the road—which is to drive on the left in England and the right in America—we have to realize that other people have as much right on the road as we have, nor shall we be able to get that order which, by consideration for others, proves that we know how to exercise freedom!

I noticed on the roads here the first sign I saw was: BE THANKFUL FOR THOSE WHO DRIVE SAFELY! I don't know whether that is paid for by the insurance company who thinks the more there are of those people the bigger the profits of the insurance company. But it is a recognition that self-discipline is a necessary concomitant of freedom, not that which is imposed by statute law, but the discipline that comes from the recognition that each of our fellow beings has as much right to life and liberty as we have!

James Russell Lowell puts into the mouth of Miles Standish four great lines.

When I was a boy I thought they were poetry. I know they're not poetry now, because I can understand them! If I get four lines that I can't understand, I suspect it's modern American poetry!

He had stiff knees, the Puritan,
That were not good at bending;
The homespun dignity of man,
He thought was worth defending.

And, my friends, that is a very good epitome of freedom, where men, women, and children, merely because they're human beings, are entitled to respect and given the opportunity to live a free life, merely because they're human beings!

I read in the New York Times Book Review on the eleventh of last month the review of a biography of Chief Justice Stone. The review included this sentence: "His story is an illuminating chapter in the history of the American struggle for Government strong enough to promote the general welfare, but not so strong as to imperil cherished rights". A gentleman introduced himself to me at Harvard and said that he was a Professor of Gov-

ernment. I said: "Well, you must have a sinecure in the United States"! "Oh", he said, "I get over that by studying foreign governments!" But the problem presented to me as Home Secretary in England was precisely the problem that the reviewer mentioned. You must have a general recognition that the rights of others are your concern; you must also recognize that the individual, all the while he does not infringe on the rights of others, should be allowed freedom of utterance, freedom to earn his living in the way that most comports with the aptitudes with which God endowed him, and that together, by discussion, all men should try to find a way of life in which they can express themselves with safety because others respect their humanity.

I think the meaning of freedom was best summed up by a statesman whom I'm afraid the British Council will be rather surprised to find me quote from this pulpit, Lord Hugh Cecil, the son of the great Marquis of Salisbury, a leading Conservative politician in England. In 1909, speaking as President of the Associated Societies of the University of Edinburgh, this is what he said: "The principle which I venture to suggest to you ought to be substituted for that which Mills lays down. The sound ground for maintaining liberty is that liberty is the condition of human progress and that without it there cannot be, in any true sense, virtue or righteousness. Virtue is obtained in proportion as liberty is obtained, for virtue does not consist in doing right but in choosing to do right!" Freedom is that circumstance for humanity which leaves to us, to each individual conscience, the choice between alternatives in every action of life, great and small! Wisdom—the capacity to make such a selection—whose price

the great poet Job declared to be "above rubies!" Wisdom cannot exist without liberty! We cannot act as Sons of God or worthy members of

humanity unless we not merely have the choice but, in all the affairs of life, we exercise it responsibly and fearlessly.



BOOK CHATS

LARPER has published the story of the martyrdom of five American Missionaries, young men who chose to go to the jungles of Ecuador to carry on "Operation Auca," in which they used, in the service of God, all the instruments of modern science: airplanes, two-way radios, miracle drugs, public-address systems, tape recorders, and modern psychology. Elisabeth Elliot, in collaboration with the other four Missionary wives, has given this first-hand account, which incorporates some diary records that survived. The book includes quite a few photographs of the missionaries in action in South America, their wives and themselves at work among the natives. It is not a glamorized version of the efforts to reach the Indians, but is an authentic account, true in every detail, based upon the observations of this missionary wife and upon the letters, diaries, and reports of her husband and the other four men with whom he was joined in this venture for Christ and the Gospel.

The book dramatizes strikingly the collision of old and new, of darkness and light. These five young men were the first in centuries to penetrate the dread land of the Auca Indians in Ecuador with a Christian message, only to be ambushed and slain. Here, for the millions of readers stirred by the articles and pictures in *Life* and *Readers Digest*, is the whole story told in full detail and in its true spiritual setting, as the extraordinary-

ly detailed martyrs' diaries revealed it.

The title of the book is "*Through Gates of Splendor*." \$3.75. May 29th, '57.

* * *

George Bernard Shaw once referred to his youth as the time "when I was almost unendurably brilliant." "*A Practical System of Moral Education For Females*," was the first serious literary effort of the young Shaw. Just how serious it is, each reader may judge for himself. It has now been published for the first time, under the title "*My Dear Dorothea*." The publishing date April 29, 1957, the price, \$3. It is a small, ideal gift book. The pages are lavishly enhanced by Mrs. Clare Winsten's graceful and superbly imaginative drawings. The author-philosopher gave this manuscript to his then neighbor, Mrs Winsten, and requested her to illustrate it, which she has done with love as well as skill. I give only one quotation from the book: "Well, Dorothea, *you* are a little idolater! Would not the poor Negro shudder if I called his god a stone? Would you not hate me if I told you that Aunt Tabitha was a foolish old maid, your mother a frivolous and selfish woman, your father a perverter of truth for gold, and the clergyman the worst man in church?"

"Yet, if you grow up a thoughtful girl, in a very few years some thoughts like these will begin to work in your mind, if, indeed, you do not before

that suddenly hear Mrs. Whenzentoul calling godpapa names and become a little unbeliever by the shock . . .”

Mr. Stephen Winsten writes an editorial note at the back of the book, as follows: “This piece was the first serious literary effort of Bernard Shaw. It was written in 1878, in his twenty-first year and soon after he arrived in London. He had burned his boats by throwing up a good post as cashier in a Land Agency and was now trying his luck as artist or author.

“He left Dublin because it was an art Sahara, but his regular routine had instilled the habit of work. Now, instead of collecting rents, he went from meeting to meeting collecting ideas; instead of keeping accounts he worked out the prospects of an artist or author in the contemporary world; it was a form of literary accountancy. After months of reckoning he came to the conclusion that all the arts were exhausted, that the giants had used up all the aesthetic resources and had left no room for newcomers. His response was: the arts are dead, long live the arts.

“There was one art which had been neglected, the art of living. His own upbringing had been completely anarchic. As an example of parental competence to guide, educate and develop children, his parents had been laughably absurd; his sister’s reaction to this was to adore everything commonplace and conventional; Bernard’s was just the opposite. He thought things out for himself from first principles and refused to ignore unpalatable facts. It was obvious that he was deeply influenced in his approach to humanity by Bunyan’s *Pilgrim’s Progress*.

“In this Open Letter we watch him thinking aloud and feeling his way to an intimacy with the reader. In order to express his thoughts in the simplest

language, he pretends to be addressing himself to a girl of five for whom he feels ‘the romantic affection of a parent, tempered by the rational interest of an experimental philosopher.’ Most of the conclusions arrived at stayed with him for the remainder of a long and active life, and if we were not aware of the fact that it was written in 1878, we might have been deceived into thinking that he was quoting his own plays and prefaces. In fact, this piece is the very quintessence of all his work and may well be regarded as the germinating ground of his genius. It certainly transfigured a person ‘doomed by heredity to futility’ into the person he became.

“It will read to many as a most timely piece. It might well have provoked the recent Curtis Committee report on the care of children deprived of parental affection and which resulted in the Children’s Act of 1948. Even in *The Times* of today’s date, seventy-eight years after Shaw had written his letter to ‘My Dear Dorothea,’ our attention is called to the fact that there are still children who are cruelly treated.

“*My Dear Dorothea* marks the turning point in the attitude to children: the realization that they have thoughts and dreams of their own. Here the young Dubliner shows an uncanny understanding of the child mind; and though his remedies are often to be deplored, his relationship with the child is wholly healthy and happy. What child would not consider the possession of a parent like the writer of the long letter a possession greater even than a doll? And many a reader may well think that of all the hundreds of characters created by George Bernard Shaw, this one is the most revealing. S. W.” Published by the Vanguard Press.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D.....Editor
GRACE THAYER BRADLEY.....In Memoriam
ETHEL WELLS SMALLEY.....Assistant to the Editor
MAY H. HARRISON.....Business Manager

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EDITORIAL

THIS month we celebrate again our Independence Day.

Our blessings here in America are so great that unless those who are the recipients of them are willing to assume a self-imposed disciplining, we are apt to grow calloused, and then the first thing we know, our rights are imperiled and an effort is made to destroy them. I think it is this thought which motivated the classic utterance, "Eternal vigilance is the price of liberty."

The enjoyment of the benefits of democracy is so great that the tendency often is to think only of our rights. We sometimes become demanding and assertive about them. That we have certain rights is a well established fact, but it isn't enough to enjoy them complacently. We have also a sense of obligation to the community and to the nation—an obligation that requires us sometimes at our inconvenience and discomfort to espouse causes and to raise our voices in behalf of some efforts and against others which if they prevailed would destroy the very rights which we enjoy. This has ever been the difficulty in a democratic society. If we are not continuously on the alert

against those influences and activities which have as their ambition the destruction of freedom and liberty for people, we will find soon our liberty gone.

Democracy does not fail. In fact, there has never been a failure of democracy yet, any more than there has of religion. These great fundamental truths never fail. It is *we* who fail them. We fail democracy and we fail religion. This means that each of us, of whatever creed or faith, or race must be constantly on guard lest special interests and particular groups attempt to create hatred and discord and undermine the very freedom which we all enjoy.

Democracy implies sacrifice as well as enjoyment. Ever since the wise and good men scattered along our eastern seaboard felt the necessity of incorporating a statement of rights into the Constitution itself, they have stood as the fundamental law of our land, the hope of all mankind. They were never more significant than in this hour. It is to be regretted that these fundamental rights, which have always been a part of our government, should be

taken for granted until some great emergency arises.

It is only a century and a half ago when these Amendments to our Constitution were finally adopted, and the action of the State of Virginia made these first ten amendments a part of the fundamental law of our nation. Every school child knows the contribution of Washington, and they also know that Robert Morris is largely responsible for financing the American Revolution. With our government utilizing every opportunity in an appeal to those who share the benefits of the government to help the nation financially, public recognition should be given to men who in a similar emergency knew exactly what to do, and had the courage and patriotism to do it. They stand out with increasing lustre as examples for us today. They staked their all upon the altar of their nation. Washington had very little to gain, and everything to lose; had the colonists been defeated he probably would have died a prisoner in the Tower of London; but lands and wealth and money they knew had only meaning when with them existed side by side freedom and liberty. That is the issue today; wealth and position have no meaning for us unless we remain free people. It was precisely this attitude that made it possible for all Americans to rally to the principle of the rights of man in this hour, and in every other, in which liberty has been assaulted and freedom assailed.

There are no rights without a corresponding duty and responsibility. The Bill of Rights does not imply, and I believe it was never meant to imply, that we are to enjoy them, demand them, possess them, without our doing something and being something to entitle us to their benefits. There have always been those who want freedom

and independence and yet who never assume any obligation. We can have no liberty until we are ready to assume the responsibility of liberty. In a very true sense, there isn't any such thing as "personal independence." You may be prosperous, you may be successful, but if you are, it is only in proportion as others have helped to create your position. There is no such thing as living life victoriously alone; there is no such thing as failing alone. No one institution can fail without in turn influencing every other institution of similar character. No one can succeed in any of the professions or activities of life without directly, or indirectly, influencing every other person of similar activity. There are many people in this world who want to be free but who refuse to pay the price of freedom.

Freedom was never more costly than it is today, and it was never worth more. When you analyze the real problem of democracy down to its finality, it can be stated simply, concisely and in terms which a child can understand, for the one problem of free government is to maintain economic and industrial opportunity for all, while freedom and liberty are preserved at the same time. That is what the Bill of Rights has been doing, and that is what it will do. No man can do what he likes. Doing what we like to do is not freedom; the free man is the man who obeys the law and conforms to the principles of liberty; and in 1941 the Supreme Court of this land acted upon two different occasions in upholding the Bill of Rights, when they declared the "Okie" laws of California and 27 other states, as being wholly out of step with the Bill of Rights.

These laws sought to prevent from entering the various states non-residents who were poor and penniless, and the Supreme Court of this nation

held that the poorest citizens of this nation had a right to go where they pleased as long as there was no violation of society's laws. And as late as the very moment when the international gangsters of Japan, acting under the command of the super-bandit of human history, were attacking our nation, the Supreme Court held under the Bill of Rights for the freedom of the press, and of speech, and that the Los Angeles *Times* had a right to make critical remarks on Court decisions.

Where, in all the annals of dictator-controlled nations would you find the highest tribunal, in the face of an outraged public opinion, holding definitely and decisively a Bill of Rights? Nowhere, except in those nations and among those people who are grounded in the spirit of freedom. That is America's answer and that is America's hope, and that is America's way, and it is for this very thing that Americans have given their lives.



The *RADIO* MAIL BAG

By **ETHEL WELLS SMALEY**

BECAUSE Robert Neubauer, a young man who is a member of the Peoples Church Choir, has sent in several fine essays to Dr. Bradley, and because the latest one is so timely, it seemed that our readers would enjoy reading it. It shows clearly that not only the middle-aged and elderly are doing all the thinking these days concerning our major problems. Robert addresses it as a letter to Dr. Bradley and then gives it a title:

Dear Dr. Bradley:

Humanity Faces Atomic Menace
in "Peacetime."

Albert Schweitzer's April 23rd broadcast, warning of radioactivity danger to the human race was one that should have been heeded by all but it was most certainly resented by the policy-makers and propagandists of the United States.

In summary, Dr. Schweitzer's warning was that "the conclusion cannot be

evaded that the radiation resulting from the atomic explosions that have already taken place represents a danger not to be underrated and that future explosions of atomic bombs will increase this danger to an alarming extent."

Schweitzer's Ingratitude

This warning may very well be interpreted as a betrayal by the U.S., that has hailed Dr. Schweitzer as one of the greatest men of his generation. It was a fundamental attack on the United States' alleged moral position with respect to Russia, on its rationalization of the danger warned against by Dr. Schweitzer, on its foreign policy and military strategy (based like Russia's, on the threat of massive atomic blows) and on its interests. And there can be no doubt that if Dr. Schweitzer's warnings had penetrated the "Iron Curtain" the rulers of Russia would have been as strenuous as our rulers have been in their denial that the dan-

ger to the human race it as great as Dr. Schweitzer says it is.

A word first on Dr. Schweitzer, whose name is spoken in awed tones by our highly polished propagandists who "know" he is great but who, for their lives, couldn't explain why they consider Dr. Schweitzer a great man.

Lee Bristol, author of the revealing "Profits in Advance," and a top executive of the Bristol-Meyers Co., came closest to voicing capital's appreciation of Dr. Schweitzer, when he attributed his greatness to his disbelief in a social justice. Otherwise, Dr. Schweitzer is noted as a missionary and physician who has devoted his life to living his religion, as a great expert on the music of Bach, as a philosopher whose philosophy is incomprehensible to most.

Dr. Schweitzer's rebellion against these most highly polished propagandists, who expect him to act like a trained seal, must be attributed to his reverence for life. He has noted, for example, that among the descendants of radiologists (X-ray and radium specialists), a percentage of stillbirths of 1.403 was found, while the percentage among the non-radiologists was 1.222. In the first group 6.01 percent of the children had congenital defects, while there were only 4.82 percent in the second.

Dr. Schweitzer has noted also that while the radioactivity of the Columbia River water, used by the atomic plants at Hanford, was insignificant, the radioactivity of the river plankton (animal and plant life in water) was 2,000 times higher; that of the ducks eating the Plankton 40,000 times higher; that of the fish 150,000 times higher; and in the egg yolks of water birds more than 1,000,000 times higher. In other words, Dr. Schweitzer has noted the evidence that, however "slight," the radioactivity in water and

air as a result of atomic tests, there is a concentration of the radioactivity as a result of biological processes. The "slight" amount of radioactivity in the air which comes down to earth in a long fall-out process is found in the soil in a concentrated form. The vegetation growing in the soil becomes radioactive and the radioactive elements in grass when eaten by animals whose meat is used for human food "will be absorbed and stored in our bodies." The irrefutable fact is that every man, woman and child alive in the world today has an increasing amount of Strontium-90 in his bones, according to the atomic energy commission, April 24. A slow but steady increase has been detected in the amount of strontium-90 in milk—all milk, the element which has an affinity for calcium, which makes up the bones of our bodies.

Definitely known to be a cause of bone cancer and of deadly blood diseases resulting from disturbances in the marrow of bones, according to the Atomic Energy Commission, April 24, a slow but steady increase has been detected in the amount of strontium-90 in milk—all milk, the element which has an affinity for calcium, which makes up the bones of our bodies.

Definitely known to be a cause of bone cancer and of deadly blood diseases resulting from disturbances in the marrow of bones, according to the Atomic Scientists Association of Great Britain, April 16, explosions of H-bombs might "eventually produce cancer in 1,000 people for every million tons of FNF or explosive (atomic) power." And as Dr. Albert Schweitzer pointed out, much of the genetic damage done to our reproductive organs by the excess radiation now in the atmosphere and soil will appear in stillbirths, congenital defects and, prob-

ably, monsters in our descendants of 100 or 200 years from now.

The danger is known by the Atomic Energy Commission and the attempts of capital propaganda to play it down are criminal. U. S. capitalism and Russian State despotism are gambling with the health, lives and progeny of both their beneficiaries (members of the ruling classes) and their victims, ail just for the sake of political and imperial advantage. Thus the economic-military excuse for the United States' reliance upon nuclear weapons and for its virtual (but unadmitted) refusal to consider atomic disarmament is that the west or western nations would be hopelessly inferior to Russia and China in troops, etc., without the weapons of nuclear warfare.

The denials of present dangers, which almost always concede the danger while denying it, wind up as pleas that continued U. S. and British tests of A and H bombs justify themselves by keeping us out of an all-out nuclear war. But these pleas are in effect denied by the frank admission that any future war, whether it starts as a "brush-fire" war or as a global war, will be fought with nuclear weapons.

"The failure of the human race to heed the warning implicit in the known dangers," Dr. Schweitzer concluded, "would be a folly for which humanity would have to pay a terrible price." Schweitzer himself has no solution for the problem facing the human race except publicity (not attained in Russia and counteracted here) and the formation of a public opinion that can (he believes) induce the statesmen to reach an agreement to stop the experiments. But the statesmen, as the political representatives of capitalism and Russian State despotism, have a reverence for wealth and power and not for life. Their immediate interests are far more important to them than are the

future existence and welfare of the human race.

In short, Schweitzer's "solution" leans toward a better constructed government and reforms of governments, whether it be the United States, Russia, or any puppet country to follow.

In regard to the truth and its happenings, I highly honor Dr. Albert Schweitzer for the many things he has done.

I believe our country would be the strongest and most looked up to if all people were to practice the feeling of Dr. Albert Schweitzer.

Dr. Bradley, I would be most grateful if you would preach a sermon on Dr. Albert Schweitzer.

Humanity faces atomic menace in war or peacetime.

Sincerely yours,

Robert Neubauer

* * *

On Mother's Day as mentioned on a previous page of this issue Dr. Bradley presented orchids to the oldest mother present, the youngest mother, the youngest grandmother, and the mother with the most members of her immediate family present. The next week there came a letter from one who is a great-grandmother, who says:

Dear Dr. Bradley:

I am a great-grandmother, 87½ years old, who was a member of your fine church when you were in the Pantheon Theatre about 45 years ago. Poor health and distance have made it impossible for me to attend the service in person for several years now; however, I receive your wonderful "Liberalist," which I enjoy very much. I listen to your fine radio talk every Sunday.

Very sincerely,

Emily Salaman,
Old Peoples Home

From a grateful radio listener comes this kind letter:

Dear Dr. Bradley:

After the wonderful sermons I have been listening to I often wonder what we, the members of your vast radio audience, would do if we could not tune in on WJJD on Sunday mornings. It is like a blessing from Heaven. As soon as I hear your voice I am conscious of an uplift that carries me on for the whole week. I have friends who often listen and feel the same way.

It is true that when you leave your pulpit temporarily you place it in the hands of those who carry on competently and beautifully, but there is only *one* Dr. Bradley. God bless you and keep you always.

My love and best wishes go to you and Mrs. Bradley at all times.

Sincerely and gratefully,

Anna S. Schramm

* * *

By looking at Dr. Bradley's list of engagements you will see that he had a very full day on May 1st. The following letter from Mr. Robert J. Ahrens, Executive Director of the Adult Education Council, refers to that day:

Dear Dr. Bradley:

My thanks for your participation in the Darrow Centennial celebration which, I hope, was an enjoyable and interesting occasion for you.

We are deeply appreciative of your contribution to the day, and sincerely so. It couldn't have been done without your help, and the help of the people like you. And we are 100% certain that it was all worth doing.

With all best wishes,

* * *

Early in April, at the Izaak Walton League Convention in Washington, D.C., Dr. Bradley proposed the tem-

porary adjournment of the Convention while leaders did some lobbying with their representatives in Congress for the purpose of influencing the passing of a bill favorable to important measures in connection with conservation. The following letter refers to this action:

My dear Dr. Bradley:

I enclose an article based upon your timely adjournment of the Izaak Walton League of America. The article may, or may not, interest you. At any rate, I congratulate you on your idea and its dramatic success. Illness prevented my attending the Convention.

Sincerely,

Tom Wallace,

(Editor Emeritus,

The Louisville Times)

* * *

Mildred Bruder, of the Public Relations Department of the Chicago Public Library has sent Dr. Bradley a notice concerning loan privileges during the summer. Special vacation loan privileges are now available to any registered book borrower using the Chicago Public Library. An unlimited number of books may be borrowed on any library card and kept for any length of time through September 30th, without renewal.

Most books from the library's collection of over 2,250,000 volumes, says Miss Bruder, may be taken on vacation loans with the exception of books published during the past year, a few titles in great demand and books used in summer school classes. Music and some other special materials may also be borrowed.

Vacation loan privileges are offered to both arm chair and actual travelers, as well as adults and children. Readers wishing to use the vacation loan services can make arrangements

through the Central library or any of the branch libraries.

* * *

The letter which follows was received too late to publish in the June issue of *The Liberalist*. Written by C. A. MacDonald, President of MacDonald-Cook Company, with offices in South Bend, Chicago and Los Angeles, it refers to an address given many years ago by Dr. Bradley:

Dear Doc:

By way of a picture in the Chicago Daily News which comes out into the hinterland, I see that you were recently honored on your 45th anniversary as Pastor of the Peoples Church.

May I take this opportunity to join in those congratulations?

You have of course preached a number of wonderful sermons in your church, otherwise you would not have the tremendous following which is yours in Chicago. But I doubt if any of these sermons has ever exceeded in power or acceptance, the talk you made many years ago before the Izaak Walton League chapters of this area down on the Tippecanoe River in the midst of a primeval forest and with all your listeners having eaten broiled fish and boiled potatoes with the "shucks" on. Under the cover of these beautiful trees and with the moonlight trickling down around us, you delivered a talk which brought us as near the environment of our Great Master, as I ever expect to experience.

Although this was many years ago, it is a memory that none of us who attended will ever forget.

Congratulations on your 45 years of great service to your church, and on your wonderfully useful life in behalf of all mankind, regardless of class, color or creed.

May God strengthen you for many

more years of service to your fellow-man.

With every good wish.

* * *

It is pleasant when a responsive chord is struck in the heart of a listener as evidenced in this letter from Mr. and Mrs. John Ross, of Joliet, but evidently written by Mr. Ross who, in 1901 was wiping engines back in Scotland:

Dr. Bradley, dear sir:

I take great pleasure in writing a few lines to let you know how much we enjoy your sermons, especially the one where you spoke so well of Mr. Harrison. We were surprised to hear of his sudden death. We had just received an acknowledgment from him for our little contribution just a few days before. We thought your sermon that Sunday on Mr. Harrison and the nice tribute you gave Dr. Holland were wonderful.

We have been listening to your sermons ever since you went on the air and never miss if we can help it. I also get a kick out of it when you mention you wanted to be a locomotive engineer. I happen to be one. I had the same fever, too, when I was a boy. I started wiping engines way back in 1901 on the Highland Railway in Scotland. I fired for a couple of years there and then went to the C.P.R., firing in Revelstoke, B.C., for two years. I am now on the E.J.&E. Ry., have been for 44 years. It is just as you say there is no romance to a Diesel engine.

Well, I will close for now. My wife and I hope you will continue to spread the good work for years to come, and we wish you all the strength and the best of health to carry on.

From your affectionate friends.

* * *

KEEP-ON-THE-BEAM

DR. BRADLEY'S ENGAGEMENTS

MAY

- 1—Address. Clarence Darrow Centennial.
Hotel Sherman.
Luncheon, Clarence Darrow's 100th
Birthday.
Meeting, Chicago Commission on Human
Relations
Address. Elks Temple, Waukegan.
- 2—Address. Preview showing Albert
Schweitzer Film, Carnegie Theatre.
- 3—Address. Glenbrook High School Forum.
- 4—Address. National Association of Lith-
ographers, Palmer House.
Funeral
Address. Boswell Club of Chicago.
Tavern Club.
- 5—Sermon. Peoples Church
Sermon. Park Manor Congregational
Church.
- 6—Address. Closing Spring Luncheon,
Woman's Club, Peoples Church.
- 7—Funeral
- 8—Address. Woman's Association, Floss-
moor Community Church, Flossmoor,
Illinois
Funeral
- 9—Dinner with Layman's Committee, Ft.
Atkinson, Wisconsin
Address. First Congregational Church,
Ft. Atkinson, Wis.
- 10—Visited new Court House in Janesville,
Wisconsin, with Judge Harry S. Fox.
- 11—Three weddings
- 12—Sermon. Peoples Church.
- 13—En route to Lake Vermillion.
- 14—At Black Duck Island
- 15—At Black Duck Island
- 16—En route to Chicago
- 17—Wedding
- 18—Address. Sheet Metal Contractors Asso-
ciation, Edgewater Beach Hotel
Wedding
- 19—Sermon. Peoples Church.
Address. Norwegian National League,
Northwest Armory
- 20—Address. Central Masonic Temple,
Equity Lodge.
- 21—Funeral.
En route to Jackson, Mississippi
- 22—Address. Commencement. Piney Woods
Country Life School, Piney Woods,
Mississippi.
- 24—Address. Commencement. High School,
Horicon, Wisconsin.
- 25—Address. Friends of Library Luncheon.
WSEL. Broadcast
- 26—Sermon. Peoples Church
Address. Memorial Day. Forest Home
Cemetery
- 27—En route to Oklahoma
- 29—Address. Oklahoma Student Conference,
A. & M. College, Stillwater, Oklahoma
Address. Sanborn Chapter, Izaak Walton
League of America, Stillwater, Okla.
- 30—Address. A. & M. College, Stillwater,
Oklahoma
- 31—En route to Chicago from Oklahoma

FUNERALS

- 4—Mrs. Hattie M. Couper
- 7—Fernand de Guelde
- 8—Harry Regner
- 21—Wade Richards
- 27—Mrs. Noble D. Soper, Cedar Lake,
Indiana

WEDDINGS

- 11—Patricia Gunther and Malcolm McGuffy
Ruth Riley and Charles C. Waugaman
Rita Heinen and Floyd Hobson
- 17—Millie M. Rosenwald and Julian Bentley
- 18—Amydelle Mirza and Ultamal Maransal
Shah

CHRISTENING

- 5—Randall Louis Vaughn, son of Mr. & Mrs. Gary Vaughn

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Morning Service Re-broadcast, WSEL, 104.3, FM, Sunday.....	9:30 p.m.
Vespers Broadcast, WCFL, Sunday (resumed in October)	5:30 p.m.
Sunday Evening Service, November to Easter.....	7:00 p.m.
Wednesday Evening Book Lectures, November to Easter, 1st Weds. of month....	8:00 p.m.
Woman's Club—Opening Luncheon, September.....	12:00 noon
Professional and Business Woman's Club, Opening Dinner, September.....	6:30 p.m.
Men's Club, Opening Meeting, September.....	8:00 p.m.
The Uptown Players, J. Bradley-Griffin, Founder-Director. <i>In Memoriam.</i>	
Channing Club for young adults, first and third Sundays	8:00 p.m.
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809 Lawrence Ave. (40)
Sandra Neubauer, Treasurer
5318 N. Central Ave. (30)

SENIOR GIRL SCOUT TROOP NO. 97

Mrs. Carl Swanson, Leader
4249 N. Greenview (13)

INTERMEDIATE GIRL SCOUT TROOP NO. 187

Miss Joanne M. Plett, Leader, Apt. F-1,
911 Carmen Ave. (40)

INTERMEDIATE GIRL SCOUT TROOP NO. 860

Mrs. Kenneth Hudson, Leader
4531 N. Greenview (40)

BROWNIE SCOUT TROOP NO. 630

Mrs. Michael Krauvic, Leader
931 Lakeside Ave. (40)